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*From the Recorder & Telegraph.*

## QUESTION ANSWERED.

(*Continued from our last.*)

What is the meaning of Mark 11: 24, "What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*?"

The distinction between faith built upon Scripture promises and upon other intimations, is well pointed out by Dr. Collins, on this text. "Nothing," says he "is too big for faith to obtain; but it must have a promise to lean upon. And because it is impossible, in this point, to be fully satisfied without a divine revelation as to things not necessary to salvation, our faith or persuasion can rise no higher, than a full persuasion that if things of this nature, when we ask them of God in prayer, are such as are for our good and God's glory, we shall receive them. The case was otherwise as to those to whom Christ had given power to work miracles. What they asked of that nature, they must know that it was the will of God to effect by them, and they could not, without sin, doubt of it." To the same purpose Dr. Scott, on Matthew xxi, 22, observes,—"Our Lord subjoined that they ought not to doubt, but verily believe, that they should receive whatsoever they asked in prayer. This, too, specially refers to the case of miracles, but not exclusively. Whenever a person offers suitable petitions in a right manner, and grounded on God's express promise, he ought not to doubt of his power and willingness to grant them."

Our Saviour having said, Matthew (xviii, 18,) whatsoever the church should decide or bind on earth in conformity to his direction, should be bound in heaven, adds, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father." Let the majority of the church be ever so small if they proceed by the rule of Christ waiting on God in humble prayer, he will ratify their decisions in heaven. In all ages the church having this promise, may pray with full assurance of faith that all its regular gospel proceedings may be confirmed. For where two or three are gathered together, for these important purposes, in the name of Christ, "There" says he, "am I in the midst of them." Their acts are my acts, their decisions are my will and shall not fail of their full effect.

The faith which receives, without doubting, scripture promises, and prays accordingly, is not miraculous, because the promise is given by the ordinary mode of communicating divine truth; but that faith which arises from special revelation or impression must be miraculous, because the promise is communicated in a supernatural manner.

From the occasion on which the words were spoken from the opinion of the best commentators, and from the most natural import of the expressions, it appears that our Saviour could have no other faith in view than the faith of miracles. Whatsoever things any one of you shall desire in prayer, believing from an extraordinary revelation or impression upon his mind, that God without any doubt will perform it, the thing however great or uncommon shall be done.

This interpretation will be strengthened, by recurring to a few other texts. When the disciples had failed in curing the lunatic who had a dumb spirit, at the time of the transfiguration, they asked our Lord why *they* could not cast him out? Matthew xvii, 19. His answer was; "Because of your unbelief; for if ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." This could not be true, unless he had meant the faith of miracles. For he asserts that if they had the least possible degree of faith, they could remove the high mountain on which he was transfigured, to any distant place; or perform any other extraordinary works. Every Christian has faith, at least in this very small degree; but mountains will not move at his word, and he finds many other things utterly impossible. Of the faith of miracles he has none; and therefore, these wonderful events will not follow his command, or most earnest prayer.

It is probable when the lunatic was presented to the disciples, the impression necessary to produce belief was made, but their frame of mind was unsuited to the exercise of that unwavering faith. They were therefore rebuked, by the denial of the power to effect the cure, as well as by the sharp reproof of Christ for their unbelief. Thus Peter failed, after our Lord had bidden him come to him on the water and he had begun to walk with success. Thus Moses, though he had the express command of God to bring water out of the rock and a promise that the miracle should take place yet spake and acted with such a frame of mind, that notwithstanding the water was produced, he was forbidden for his fault to enter the promised land. His crime was, "He believed not to sanctify the Lord before the children of Israel."

On another occasion the Apostles asked our Lord to increase their faith. Luke xvii, 5. His reply was, "If ye had faith as a grain of mustard seed, ye might say to this sycamore tree, be thou plucked up by the roots and be thou planted in the sea, and it should obey you." This will not follow at the command of every Christian who has faith even in a greater degree than "as a grain of mustard seed." It must therefore mean faith of a particular kind, the faith of miracles.

It is probable the request for an increase of faith was made, on an occasion when they saw the need of miraculous faith, or had been discoursing upon its importance.—The verb is in the second indefinite, which might have been rendered, they *had* said, at some past time, not particularly pointed out. So the same tense should have been construed, Luke ix, 46, "Then there arose a reasoning among them." According to our translation, Jesus took the child and reproved them by it, at the very time when the reasoning which of them should be the greatest took place. Whereas it appears from Mark ix, 34, that they were reproved in the house at Capernaum; but their reasoning took place in the way as they came thither. Had the expression in Luke been rendered, "There had arisen," the apparent discrepance would have been avoided.

If our Saviour, in these passages, had not intended miraculous faith, why are his illustrations taken from miraculous events? If he meant ordinary and saving faith, why did he not say, if you have faith as a grain of mustard seed, it will purify your hearts, overcome the world, and give you peace in God, joy in the Holy Ghost and an inheritance among them that are sanctified? We can have no better criterion for judging of the meaning of words, than the connexion in which they stand.

Should any say the expressions are proverbial, and mean something different from what the words, literally import—I answer, there is no appearance of this. Our Lord did not say, you may say to *a* mountain or *a* sycamore tree, as would have been the proverbial form; but he pointed to the mount of Olives on which they were—to the mount of transfiguration which he had just left, and to a particular sycamine tree which was growing near them.

Another text which may throw light on the one before us, is James v, 15, "The prayer of faith shall save the sick, and the Lord shall raise him up." Here I suppose the same miraculous faith is spoken of, but under a limitation which makes it applicable to our times as well as to those of miracles. This sense is happily expressed by Dr. Doddridge, "By the prayer of faith I understand such a faith as is founded on some more than ordinary impression, by which God intimated his intention of working a miracle." In this interpretation Mr. Veal, the continuator of Poole, Lord Barrington, Dr. Scott, and others agree. The only difficulty, in the whole passage is, I think, what is meant by annointing the sick with oil. Dr. Collins, Dr. Doddridge and others, think it was used as an appointed signal of miraculous healing, and not as medicine. Dr. Doddridge goes so far as to suppose it was not used unless the elders felt themselves instigated to do it, by the spirit in hope of an extraordinary cure.

It is certain this rite was used from the beginning of miraculous healing, by the Apostles. We read, Mark vi, 13, that when they were first sent out, they "anointed with oil, many that were sick and healed them." Did they do this by divine command, as a symbol of their miraculous power? We have no evidence of such a command. Mark himself in giving the promise of Christ to enable them to perform miraculous cures, makes no mention of this anointing. His words are, "They shall lay their hands on the sick and they shall recover." The Apostles performed their cures by different methods, as seemed to them most proper at the time. To some they only spoke—on some they laid their hands—Paul sent handkerchiefs and aprons from his body—and the shadow of Peter it seems cured those upon whom it fell. Anointing with oil might be sometimes used, as well as any of these other modes, without a special command. It is well known that friction with oil, was at that time, much used for those who were sick with the common diseases of the country. What is called the Methodistic practice was then most in vogue: and oil was an almost constant application. It has continued to be used, in those countries to the present time. The French, when in Egypt, made great use of it for the plague, but not with very flattering success; though Mr. Baldwin, in the same country, had found it to be nearly an infallible remedy.

The Epistle of James was written, according to the best computation, about thirty years after our our Lord's ascension. At that time, miracles having become less necessary, had become less frequent. The Apostles themselves were not, at all times, able to heal those for whom they were most nearly concerned. Paul acknowledges this, in his second Epistle to Timothy by saying, "Trophimus have I left at Miletus, sick."

There is no figure more common, in language, than that which puts the principal or the most common part for the whole. Thus bread expresses all kinds of food.—What can be more natural considering these circumstances, than the direction given by James? Is any sick,—let him call for the elders of the church, and let them pray over him, anointing them with oil, making use of the most common remedy: and if God see fit to give the prayer of faith, and, therewith, transfer his healing power, this prayer of faith shall save the sick and the Lord shall raise him up. If his sickness be a punishment for his offences, as was the case with the Corinthians, they shall be forgiven him. If healing power shall not be given as you must expect in many instances it will be denied,—you will still have performed the most rational and Christian duty of wating upon God in prayer and the use of the most proper means.

It is no objection to this interpretation, that the elders were to anoint in the name of the Lord. For this expression often means no more than to act with a proper regard to his requirement, and with a sense of our dependence upon him. Thus the pious expression of the prophet, "We will walk in the name of the Lord;" and the promises of our Saviour, "Where two or three are gathered together in my name there am I." "Whosoever shall receive this child, in my name, receiveth me." "Whosoever shall give you a cup of water—in my name,—he shall not lose his reward." If this explanation be just, the direction of James to us, who do not expect miraculous healing, is this. Let the sick person call for the elders of the church, and let them pray over him making use of the most suitable medicines, with due regard to the commands of God and our dependence upon him; and if it be for his glory and the greatest good, their petitions shall be granted, and the Lord shall raise up the sick, and forgive his sins. An important duty! which never should be forgotten, by the sick, their friends, the elders of the church, or any one who can perform the service, when they cannot be obtained.

(*To be continued.*)

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The following is the article alluded to, a short time since, in one of the numbers of the Recorder.

• *From the N. Y. State Tract Magazine.*

## TRACTS.

*Systematic Benevolence.*—In a late *Western Recorder*, there is an account of an admirable instance of spirited, energetic, *systematic* enterprise in Monroe county, for supplying that county with Bibles: the result is well known. It is our happiness to record an instance of *systematic* enterprise in the circulation of Tracts, which comparing individuals with counties, is, to say the least of it, equally meritorious.

A gentleman, a friend to Tracts, having occasion to make a circuitous journey thro' some counties which are amongst those parts of the state most destitute of the means of grace, after having made himself a life member of the New-York State Tract Society, has purchased about 15,000* of our Tracts to be disposed of in a manner which will be best understood from the following circulars printed to accompany them.

*It is to be remarked that he makes the deposites and donations with his own hands.*

(*Circular to accompany deposites of several complete sets.*)

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To

Town of County.

DEAR SIR,

I now deposit with you, and under your particular charge,

RELIGIOUS TRACTS.

I beg the favour that you give ONE to each head of a family in your neighbourhood, to teachers of schools, and to single persons not attached to a family, with request, that they be read and exchanged, one for another, from time to time. Deliver them to such only, as engage to make the exchange; and entreat, that the Tracts be preserved neat and clean. You will keep a list of the names to whom Tracts, *in the first instance*, are given, and annex the same hereunto.

My intention is to continue this deposite, and occasionally to make additions to it; especially, if you shall deem that so doing may be profitable. Hence, I must beg, that at the end of you make report, in writing, directed to me, at stating, as far as you are able to ascertain, the effects which the Tracts have produced, and any other facts you may think proper.

May the Lord prosper this the labour of our hands.

I am, very respectfully,
Your friend and well wisher,
——— ———."

(*Circular to accompany single sets to be given to families*)

"**** ****, 182

To

I take the liberty, (and feel pleasure in so doing,) of sending you herewith

RELIGIOUS TRACTS,

and hope yourself and family may read ALL of them. And further, I beg the favour, that from time to time, you loan those 'little preachers" to such of your neighbours as are disposed (or as you can prevail upon) to read them. And that yourself and yours, and all who read them, may be enabled to say, "It is good for us that we have so done," is the earnest prayer of your friend and sincere well wisher,

——— ———."

The Executive Committee have felt themselves called on, to second this spirited enterprise, by accompanying the packets with the following circular:

NEW-NORK STATE TRACT SOCIETY.

*Albany, 1st June*, 1825.

——— ———, Esq. having submitted to us a circular letter to accompany deposites of Tracts in various places in the interior of the State, we are constrained to express our great gratification in his *original* and *systematic* efforts for *planting* Tracts. We persuade ourselves, the plan will lead to the establishment of Auxiliary Tract Societies in those places where his deposites may be made: and we hope that the persons to whom we shall intrust the pleasing labour of circulating the Tracts, will set that desirable result before them as the object of their aim. No matter, in the first instance, how small the societies may be.

Another pleasing view of this subject is, that these deposites will, in many instances, be the *germes* of *Lending Libraries*—a plan of operation which has been extensively adopted, within a year or two, in Europe; and the happy effects of which, are spoken of in the highest terms in many of the Annual Reports of Religious Societies of the past year.

W. A. TWEED DALE, NATH'L DAVIS, AARON HAND, NAHUM RICE, JOHN WILLARD, } Executive Committee.

EBEN'R WATSON, Corresponding Sec'y.

HENRY R. WEED, Pastor 1st Presb'n Church.
LEWIS LEONARD, Pastor 1st Baptist Church.
JOHN LUDLOW, Pastor 1st Ref. D. Church. } Counsellors.

This gentleman has accumulated a large estate by a laborious life of business. He might now, as many do, sit down in elegant ease. But he cannot be inactive. Though a reader, he must have active employment. He has however found out that mere *employment* can never produce happiness; it must be employment worthy of a rational, a moral, an accountable, an immortal being; a being originally made in the image of God. That employment therefore must be a work of benevolence: it must be correspondent to the nature of him who is love.

If method, if precision, if minuteness, be essential to efficiency, (and who does not know that the want of these is one great cause of the langour and inefficiency of most of our Religious Societies,) the *manner* in which this gentleman has carried his plan into operation, is not too small a matter to be noticed; on the contrary, it will be looked upon with admiration. His instructions form a complete and well digested *constitution* for Tract Associations; clear, simple, pointed, the objects touched on important; in a word, comprising all that is necessary, and expressed with business brevity.

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**They are put up in 60 packs; 20 containing each ten complete sets of our Tracts; 20 of five complete sets; and 20 of one complete set each:—the two first to be deposited in larger or smaller settlements; the last to be given to individual families.*

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*From the Recorder & Telegraph.*

## REV. JOHN SUMMERFIELD.

The departure of this lovely youth for a higher and purer world, has created, I will not say a shock, but a painfully solemn sensation, in the bosoms of those who knew him personally, or by reputation. We were prepared for it; for he was not, like Spencer, suddenly torn away from the midst of an admiring public and an adoring congregation; but slow disease had given long and gloomy premonition that the destruction of its beautiful victim would finally be completed.

I am not about to write a biography, or even an obituary, for I am authorized to do neither; but I cannot forbear, though of another denomination from that which has lost its most splendid ornament and its most useful herald, to pay my humble tribute to a memory which is enbalmed among the most cherished feelings of my heart. I must water the grave of Summerfield with a tear; and I know that with it would be sincerely mingled the tears of all my New-England brethren, who could know him even as he was on earth. There was something unearthly about the man. And yet he was a *man;* and as affable and condescending, as if, to use his own expression of himself, he was the "servant of all." Any one who was disposed to complain of his being too much the subject of conversation, (justly or unjustly,) or of his being a youth unworthy of such premature celebrity, forgot it all, after sitting down a few minutes in his company.

He could tell a pious anecdote, and with equal apparent ease and no alteration in manner before one person or three thousand, with such a grace and amiable dignity, united with appositeness and impressiveness,—in a word, with such a *manner*, as was the property of no other person I ever saw. He abounded in anecdote at public meetings for benevolent purposes. In this, like the religious part of the nation whence he sprang, he was in advance of us. I have seen some feeble attempts among our good countrymen to walk in the same track; but, though well enough, they were poor indeed when compared with the graceful, fluent, and unhesitating manner of the youthful Summerfield. He has sometimes been facetious in a meeting of a Marine Bible Society, or a Missionary Society, to such a degree as to make his whole audience shake with laughter, while his own lovely countenance relaxed only into a gentle smile; and in doing it, he has given great offence to some good people, whom nothing else in him could offend. But then, if he thought the humorous chord had been too violently swept by him, he would, by a no very slow process, touch the pathetic one, and then every smile would flee away, and the tears would begin to cut their channels down, not merely the delicate cheek of female beauty, but the rough visage of the hardy sailor, or the uncouth labourer. And as he just assumed the mastery (what power has real eloquence!) over all that came within the limit of his voice, rousing or hushing such passions as he pleased, he was careful that the last passion excited should be a serious one, and endeavoured in general to leave a solemn impression at the conclusion.

His voice for the last two or three years depreciated very much; and he was often heard with pain, because it seemed to be painful to himself to speak. Nor was he heard, except with difficulty, in the remote part of the church. What he did say was always good, though his performances were unequal. I have gone myself two hours before the commencement of service, to hear a sermon from him, which was in no way extraordinary, and, as good as which, I might have got from numberless obscure ministers of Christ. But he had his inspiration; and then it was—not splendid, nor magnificent, nor overpowering—but simple, pure, gentle, and heavenly even to a degree of sublimity, and certainly to such a degree as I believe is rarely connected with mortality. His eye, which, like his countenance, possessed, on your near approach to him for the first time, nothing positively agreeable, assumed a dark hue in the pulpit; and as to the rest of his face, if you wish to see meekness itself embodied in human form, there it was in Summerfield, as he stood in the sacred desk, the messenger of the Lamb of God—in his face, and attitude, and manner—in every smile of rapture that lighted up, and in every shade of melancholy that passed across his features. "What a countenance!" I heard a man exclaim, who had come carelessly away from hearing him preach,—"He looks just like a lamb."

It is said of him, that being asked by a bishop where he was born, he replied, "I was born in England, and born again in Ireland." "What do you mean?" inquired the bishop. "Art thou a master in Israel, and knowest not these things?" was the reply.

He told me that his first serious impressions began, when on going home of a night from the card table, he was suddenly struck with the iniquity of his conduct. His heart laboured with the most pungent conviction; but he was absolutely ashamed to disclose his feelings. It was a critical moment! A turn either way would be of great importance to the Church of God. Let him resist the Holy Ghost, and provoke him to depart, and one of the most distinguished ministers that ever adorned a section of the church, would be lost to her. But while the hidden fire was smothered within, a Methodist Class Leader happened to suspect, from his unwonted appearance, that something serious was working in his mind, and with characteristic vigilance and attention sought the cause of it, and found the young man in distress for his soul! He advised him to attend their Class Meeting, and perhaps he might obtain comfort; encouraging him to seek the Saviour of sinners. He did attend, and God met him in mercy, and made him a chosen vessel to bear salvation to thousands.

Mr. Summerfield stated one fact to me, which, while it is very surprising, is very encouraging to those who may be tempted to despond under the influence of physical disabilities. He said, that when he was a boy, his speech was so much obstructed, by a disagreeable lisp which grew with him, that he could scarcely deliver an errand from his mother to a neighbour so as to make himself intelligible. And yet, who that has witnessed the sweet flow of eloquence from his lips, would ever have suspected this? He moreover said, that the first time he ventured to offer a prayer in public, was the time when he found he could speak without hesitation! Now Summerfield was no fanatic, nor did he ever believe that the age of miracles was not past; but such was the fact, for which he blessed God; and though, like the meek and humble Moses, he might, when the Lord called for his services, say, "Oh my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue," yet his spirit would have been silenced by that voice from heaven in reply, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." He was with his mouth! His doctrine distilled like the dew.

He never used notes in the desk, and even smiled sometimes at the practice. He was, however, systematic, and was continually interweaving Scripture in the most natural and graceful manner with the thread of his discourse. His mind seemed to be stored, his very spirit to be imbued with the word of God. It dwelt richly in him in all wisdom and spiritual understanding. He preached from fifty minutes to an hour—too long for his feeble and wasting frame.

He always enjoined silence in the house of God when he was preaching, and was careful to repress any irregular and tumultuous burst of feeling. It is said, that on

one occasion, when the people were disposed to shout aloud, he paused; and with deep solemnity repeated, "*The Lord in his Holy Temple, let all the earth keep silence before him.*"

In relating, on one public occasion last winter, an anecdote of Fletcher, he introduced the subject of Fletcher's visit to Marseilles for his health; and in his interesting manner alluded to his own visit to the same place some time since, "for the same purpose," said he,—and these words were spoken with such a voice, countenance and manner, as seemed premonitory of his own approaching end. His appearence then affected deeply those who knew him.

His last public appearance was before the American Tract Society. On that occasion his voice was peculiarly hoarse, and he was heard but by the few immediately around him. He looked then so pale, so cadaverous and emaciated, that his friends could hardly suppress a tear at the spectacle. It was in the same room in which, a few years since, he first publicly opened his lips in this country, when in the American Bible Society he held the audience in rapt surprise and astonishment. He possessed the simplicity of nature, and the animation of nature, sanctified by the grace of God.

He was not however a very successful preacher. He has been compared to Whitfield; but how the comparison holds, except that they were both great preachers, and both copied from nature, I do not see: I am sure they were very unlike. Whitfield was vehement sometimes like the tempest. Summerfield never—but like the gentle shower. The former was the instrument under God of sweeping down whole ranks of sinners at once,—the latter chiefly of bearing spiritual fertility to the hearts of the children God. If perchance Summerfield happened to say some severe things, as he once did in discoursing from "*If any man love not the Lord Jesus Christ let him be accursed,*" he must apologize for dealing out the curses of the law, though they were dispensed in a very affectionate and rather a sparing manner. He was I will say a faithful preacher; but could not wield the sword of the law with such tremendous force as some ministers in the same connexion have done. Whitfield was much addicted to talk and write of his own feelings and frames, —Summerfield was modest and silent or as niggardly of words as possible, when *self*, connected with any thing, was the subject. Whitfield though popular, had opponents of the most malicious character, and his name was treated with as foul scandals as were ever engendered in the brain of the father of lies, and even his presence insulted, and his person wounded and abused; but I never heard Summerfield evil spoked of & never heard that he was evil spoken of, even by the most bitter opposers of religion —much less was his presence or person ill-treated. If however, in the wide field which he had before him, (for thousands crowded to hear him,) the arrows from heaven had fallen so thick as they did at the preaching of Whitfield, no doubt the slumbering enmity of the disobedient would have been roused to vigorous and malicious action against the faithful instrument. I do, consider that as bringing so much credit as is intended not to the character of a Christian, which is often said of him deceased "*He had not an enemy.*" If not, he is much beyond his Master and his Master's apostles in this respect. One of their honours was the reproach of men.

An impenitent sinner could for the most part sit with ease, and even pleasure under Summerfield's preaching—such was the amiable charm of his manner, the delicacy of his moral sensibilities, and his power of awakening the softer passions of the soul, the exercise, of which is pleasing to human nature. But though for a while he might sit and listen with pleasure to the splendid oratory of Whitfield, he would not long sit at ease, for he would soon find the man whose eloquence he was admiring turning the whole force of that eloquence against his conscience; he would find these sources of pleasure metamorphosing themselves under the severe application of truth, into sources of pain,—and the preacher advancing with weapons gathered out of the hearer's own bosom, to a successful assault upon those intrenchments of the soul which had hitherto remained impregnable. From Whitfield's preaching, he would go away dejected and ashamed, muttering to himself, "*What a sinner I am!*" From Summerfield,s, with a pleasant satisfied and admiring air, exclaiming "*What a beautiful preacher!*" Such, however, is the diversity of gifts. The church needs her sons of thunder and her sons of consolation and her Lord in love bestows them. In pleading for the charities of the public, as well as in edifying Christians, our young friend was eminently gifted and eminently successful. But I shall write too long, and I fear gratuitously anticipate an authorized account of the deceased.

I had not the pleasure of standing beside his dying bed. I Should doubtless have there witnessed a happy, though mournful scene. Heaven must have been reflected in that "good man's chamber," for wherever he was he showed a radiant example; and surely in the darkness of the final hour it must have shone with increased lustre. His spirit now cleared of every remaining stain, and released from its trantient tenement, reposes like that of the first beloved JOHN, on the bosom of his Lord. His body lovely in death, sleeps upon the spot where the doctrines of the sect to which he was attached were first preached in America:—there it will await that morning of which he loved when living to speak, and of which he sometimes spoke in entrancing language—the morning of the resurrection.

"The Father of eternal light
Will there his glorious beams display,
Nor shall one moment's darkness mix
With that unvaried day." J. N. D.

# Religious Intelligence.

DOMESTIC MISSIONS.

The following extract from the address of Rev. Mr. Burt, of New-Hampshire, before the Massachusetts Domestic Missionary Society, speaks volumes in favour of the importance of Domestic Missions.

It is sometimes asked by Christians in the more favoured sections of this Commonwealth, Are there indeed, any spiritual desolations in New-England? Your Report Sir, will meet this inquiry. But, if other evidence be wanting, it can be furnishd. I am a sojourner in the very centre of these desolations. Within fifty miles of the place where I dwell, there is a population exceeding one hundred thousand, and I am altogether within the truth when I assert, that forty thousand of these inhabitants are now living without the pale of Christian Institutions, and are going into eternity without one hope or one blessing from the gospel. Do not be surprised, Sir, I will tell you. In many of our towns, 150 years ago, there were churches, and a supply of learned and faithful ministers. These churches were venerable for their numbers and their piety; and these ministers were *burning and shining lights*. Many of these churches have been blessed with a regular succession in the ministry, till within 20 or 30 years. Since that time, they have been destitute and have been going into decay. Yes Sir, a few miles from me, in one direction, there is an ancient and populous town. Once it contained a flourishing church and for more than a century, enjoyed a stated ministry. It has now been destitute 15 or 20 years. During this very summer, inquiries have been made respecting this church, and it appeared upon examination, that its name its records and its members, were departed. Not even a vestige of this church could be found.

A few miles distant from me, in another direction, is another of our ancient towns. Here 150 years since was a happy church, and a faithful minister. A succession in the ministry was maintained till within 20 years. Within 2 years the state of this church was examined, and it appeared that 4 members only remained. Since that time 3 of these members have died, and we hope have entered into rest. One aged female weighed down by infirmity, and trembling on the side of the grave, is all that remains. In all probability when a few months more are past, she will be gone, and will have carried with her the last remnant of this church to heaven.

Do you ask me for the state of religion in such places? I will answer you by facts within my knowledge. In one of these towns which had been a desolation, within a few years a minister was settled; He entered upon a visitation of families in course throughout the town, making the inquiry in every house, Have you a Bible? The result was, that of 256 families, 40 were without a Bible; making not less than 300 of the existing population, who were living in the face of the eternal world, without one paragraph of the Christian Scriptures; and this too, where the Bible had stood for sale upon the shelf more than a century, and with a little exertion might have been obtained at any hour. These, Sir, are sober facts; and they speak a language in the hearing of this Domestic Missionary Society, which is impressive and must be understood.

But we are asked again, can any thing be done to redeem these churches, and rebuild these wastes of Zion? The inquiry, certainly, is practical and in point. Let sober facts reply. Not far distant from me is an ancient and flourishing and populous town. Here there had been a church, and a succession in the ministry for more than 100 years. Within 15 years, this church had declined. A few only attended public worship, and every thing assumed the appearance of a spiritual desolation. Here was to be seen, amid the ruins, an aged minister worn out in the service of his people and his Master. He had relinquished his salary, but as there was no supply he continued to preach. About three years since he was taken sick, and was supposed by himself and his friends to be upon the bed of death. A younger brother in the ministry went to visit him. He found him upon his bed, an *old man and full of days*. In the interview which followed, he asked him of his feelings and his prospects. The old man said, "I am worn out and must soon die. I am a sinner, and trust in the mediation of Christ to save me. When I think of going into eternity, my hopes are in heaven and I am happy. But when I review my ministry, and think of my people and my dear church, that they will probably remain destitute when I am gone, I feel that I cannot die. Could I but see a faithful minister in my pulpit, I could die in peace."

In the event this aged minister was restored, and went trembling again to his work. About this time, a young gentleman of promise, who had grown up among this people, closed his studies at the Theological Seminary; and on a visit to his friends preached on the Sabbath. His preaching was well received, and made a deep impression.—Thinking that something might possibly be done, two of the neighbouring ministers visited the place, to consult with the aged minister and with a few of the inhabitants; and to propose some missionary aid. Every thing looked dark. It was stated as the sober conviction of many minds, that if the young gentleman would give his services, it would be impossible to provide the means even to pay his board. A subscription to employ him as a preacher for a few Sabbaths was urged. It was finally resolved TO TRY. From 80 to 100 dollars were all which could be obtained. This young man went upon the ground. A large congregation was soon collected, and much interest felt. Still difficulties were in the way. Their meeting-house was almost in ruins. A great proportion of the glass were broken —the shingles and boards were literally blowing away upon every wind. A subscription to repair the house was opened and succeeded. A respectaple Board of Missions in this city, acting essentially upon the same principle which was adopted by this Domestic Missionary Society in this place, a small annual payment for five years on condition they would settle and continue the ministry. The result from this beginning was, that in about 15 months, they had settled this young man among them, and had actually expended for the institutions of the gospel, in various ways, not less than 2500 dollars! You ask me what have been the consequences? I will tell you, Sir.—These exertions were succeeded almost immediately by a blessing from God. The Holy Ghost came down, and multitudes believed. Within less than two years, 50 members have been added to the church in this place, and that aged minister, who had wept and mourned over an expected desolaton, and who lived to see this day, has offered up the prayer of Simeon when he took up the infant in the temple, and has gone home rejoicing into glory.

But, Sir, there were other consequences. These transactions immediately assumed the character and possessed the influence, of a public example. Another destitute church and people, looking on what had been done, awoke to exertion, and cried for help. Help was obtained, and they are now blessed with a learned and pious ministry. The example was impressive, and had become powerful. A second desolation was moved to action by this example. It was the case of an ancient church, where the light of the holy ministry, after shining for a century, had gone out. Here help was obtained from a Missionary Society, and an able minister was established. A third destitute people in this same region, have called for assistance, and having obtained it are just now consecrating a minister to his work among them. A fourth destitute church and people, have been encouraged to apply for missionary aid. They have a man on the ground whom they would settle. He has made a deep impression, and promises great usefulness. They have done to obtain him, what they could. They have made an appeal to one Missionary Society, but they had no funds,—to another, but could obtain no relief,—to a third, but as late as my information extends, they remained without help, and were beginning to despair. That mighty influence of a first example which was leading to such results, is at a stand, and all hope is in suspense. And is there NO help? Can *nothing* be done? Yes Sir, print your report, and tell in the hearing of our churches, the wants and miseries which surround us, and the success of your labours. It *will not—cannot* be in vain.

THE AFRICAN CONVERT.

Extract of a Letter from Rev. LOT CAREY, coloured Minister at Liberia, African Colony, dated April 4, 1825.

Very Dear Brother,—I have a short but very interesting communication to make to you. The 13th of March, being the Lord's day, was blessed to us, as a day of good news from a far country. Early in the morning the church met to hear the relation of a poor heathen, who was led to believe that God, for Christ's sake, had pardoned his sins. His name is John—he came all the way from Grand Cape Mount, about 80 miles, down to Cape Mesurado, to be baptized, having heard that there was a people who believed in Christ and practised baptism. He stated that about three years ago, he had spent three or four months in Sierra Leone, being sent there by his father to learn English. During his continuance there, he got about three months schooling: and it was so ordered that he made an opportunity to go to church, and it pleased the Lord to direct some word from the mouth of old Hector Peters to his idolatrous heart. The following is his own relation, without being asked any questions:

"When me bin Sa'lone—me see all man go to church house—me go too—me be very bad man too—suppose a man can cus [curse] me—me can cus im too—suppose a man can fight me—me can fight im too.—Well me go to church house—the man speak, and one word catch my heart [and at the same time laying his hand on his breast] I go to my home—my heart be very heavy—and trouble me too—night time come—me fear me cant go to my bed for sleep—my heart trouble me so—something tell me go pray to God—me fall down to pray—no—my heart be too bad—I cant pray—I think so—I go die now—suppose I die—I go to hell—me be very bad man—pass all turrer [other] man—God be angry with me—soon I die—suppose man cus me this time—me cant cus him no more—suppose man fight me—me cant fight im no more—all the time my heart trouble me—all day—all night me cant sleep—by and by my heart grow too big, and heavy—think to night me die—my heart so big—me fall down this time—now me can pray—me say Lord—have—massoy.—Then light come in my heart—make me glad—make me light—make me love the Son of God—make me love every body."

This is his own relation, without being asked any questions, and I have no time now to give you either the questions or answers.—*Col. Star.*

ANNIVERSARY MEETINGS IN LONDON.

The following is a list of Charitable Institutions, which held their annual meetings in London, in the months of April and May.

| | |
|---|---|
| Irish Society of London, | April 26, 27, & May 3 |
| London Hibernian Society, | April 27 |
| Auxiliary Methodist Missionary Soc'y, | April 27 and May 7 |
| London Female Penitentiary, | do. |
| British and Foreign Seamen's Friend Society and Bethel Union, | April 28 |
| Wesleyan Methodist Miss'ry Soc'y, | April 28,29 and May 2 |
| Society for the Encouragement of Female Servants, | April 29 |
| Merchants' Seamen's Auxiliary Bible Soc'y, | 30 |
| Anti-Slavery Society, | do. |
| Church Missionary Society, | May 2 and 3 |
| Home Missionary Society, | 3, 16, 17 |
| British and Foreign Bible Society, | 4 |
| Prayer-book and Homily Society, | 4 and 5 |
| London Female Penitentiary, | 5 |
| Society for Promoting Christianity among the Jews, | 5 and 6 |
| Orphan Working School, | 6 |
| Association in aid of Moravian Missions, | do. |
| Port of London Society, | 9 and 10 |
| British and Foreign School Society, | do. |
| London Evan. (formerly Itinerant) Soc. | do. |
| Sunday School Union, | 10 |
| Naval and Military Bible Society, | do. |
| Irish Evangelical Society, | do. |
| Continental Society, | 10, 16, and 18 |
| London Missionary Society, | 11, 12, and 13 |
| Religious Tract Society, | 13 |
| Associated Friends for Relief of Poor Ministers, | 14 |
| Protestant Society for Protection of Religious Liberty, | do. |
| Society in Scotland for Propagating Christian knowledge in the Highlands and Islands, | 17 |
| Society for the promotion of Permanent and Universal Peace, | do. |
| Sunday School Society for Ireland, | 19 |
| Crouch End Anniversary, | 24 |
| General Baptists, | do. |
| Unitarian Fund, | 25 |
| Religious Tract and Book Society for Ireland, | 27 |
| Aged Pilgrims' Friend Society, | 31 |

The Anniversary of the Baptist Missionary Society was June 23 and 23.—*Miss. Herald.*

AMERICAN EDUCATION SOCIETY.

At the Annual meeting of the American Education Society in May last, on recommendation of the Directors,

*Voted*,—That the seventh article of the Constitution be so altered as to read in the following manner: "Any person who has been assisted by the Society and whose name shall be stricken from the list of Beneficiaries because of misconduct or other deficiency in regard to the qualifications required by the Constitution and the Rules of the Directors, or who shall have concluded not to devote himself to the gospel ministry shall, within a reasonable time, refund the sum expended for his education, with lawful interest, whenever required by the Directors.

A true copy, from the Record. Attest,
A. EATON, *Clerk.*

INTERESTING CELEBRATION.

The anniversary of American independence, was celebrated in South Hadley, by a large collection of people assembled for the purpose of thanksgiving and praise to Jehovah, the author of all our mercies. Sermon by the Rev. Mr. Dickinson, of Longmeadow, from John viii, 36; "If the Son therefore make you free, ye shall be free indeed." At the close of the exercises as a token of gratitude for the blessings brought to mind by the return of this anniversary, and for the freedom mentioned in the text, recently granted to many in this place, a collection was taken up to aid in sending a preached gospel to the heathen, amounting to $123 56. May they "be made free indeed."—*Hamp. Gaz.*

*From the Recorder & Telegraph.*

RELIGIOUS SUMMARY.

*Baptist Evangelical Tract Society.*—The BaptistEvangelical Tract Society of Boston, has published, during the past year, 66,000 tracts. The whole number published by this Society since its institution, is about 532,000. Receipts during the year about $750.

The Rev. S. L. Pomeroy, late of the Andover Theological Seminary, has been unanimously invited to settle over the Congregational Church and Society in Bangor, (Me.) made vacant some months since by the death of Rev. Mr. Loomis.

The Rev. Hosea Hildreth, of Exeter, N. H. has been invited to settle over the first church and society in Gloucester; and has accepted the invitation.

*Bengal Schools.*—The Bengal Christian School Society has under its superintendence at least 14 schools, in which are instructed not far from 300 female children. Rev. Mr. Carey Baptist missionary at Calcutta, has collected, since his arrival in this country, about $2000 for the same object. The annual expense of one of these schools, is $60.

In the state of Maine, are 5 Baptist Associations, containing jointly towards 200 churches, and about 12,000 communicants, of which at least one eighth part have been added the past year. For 5 or 6 years previous, the additions had not equalled the decrease by deaths, &c.

Mrs. Martha Mundy, wife of Rev. G. Mundy, missionary at Chinsurah, India, under the patronage of the London Missionary Society, died on the 30th July 1824, much lamented. She arrived at Chinsurah in March, 1821.

A school was established at Beallah, about 3 miles south of Kiddepore in Bengal, on the 26th of August 1824; and in 3 days, chiefly through the influence of a wealthy Brahmin named Haldom, it became the resort of more than one hundred heathen children.

The Committee of "The Protestant Society for the Protection of Religious Liberty" in England, passed resolutions April 25th, declaring their regret, that about twenty-five petitions from the Protestant Dissenters *against* the bill "for the removal of the disqualifications under which Roman Catholics now labour," should have involved the *whole body* of Protestant Dissenters in the imputation of indifference or hostility to the principles of Religious Freedom; at the same time expressing their full belief, that the right to such freedom is universal, paramount, and unalienable—that religious opinions should not alone qualify or disqualify for public offices —that all restraints on the expression of religious opinions, by penalties or exclusions, are acts of oppression, &c. &c. The *Society* of which this Committee is the organ, consists of several enlightened members of the established Church, and some hundred congregations of Protestant Dissenters.

*Tracts.*—A Catholic complainant against Protestant zeal in the time of the Reformation in England, says, "The Gospellers of these days do fill the realm with so many of their noisome little books, that they be like to the swarms of locusts which did infest the land of Egypt."

It appears from an official statement just published that there are in England 256 Roman Catholic Chapels, 71 charity and other schools, and 348 officiating priests.

The Treasurer of the American Jews Society acknowledges the receipt of $985 during the month of June last.

The receipts of the Wesleyan Missionary Society in England for 1824, amounted to $176,000. The society has in its employ 163 missionaries.

After a discourse at the Rev. Lewis Way's Chapel in Paris, in behalf of the London Jews Society, May 10th, a collection of $266 was taken up; which, it is remarked, may be considered the first fruits of France.

An institution was formed in London, March 30th, for the erection and superintendence of a building capable of containing 3000 persons, for the Meetings of Religious and Charitable Societies. The subscriptions to this object then amounted to $95,600; which was thought to be nearly a sufficient sum.

The number of communicants in the Methodist Conference of Maine, is stated 6960.—Increase the last year, 494.

The Charleston (S. C.) Bible Society has put in circulation during the past year, 614 Bibles and Testaments. On hand, 396.

The Treasurer of the American Bible Society received during the month of June, the sum of $4295,58. The issues from the Depository during the same period were 2966 Bibles and 4350 Testaments, valued at three thousand seven hundred and sixty-six dollars, and forty-six cents.

# REVIVALS.

*From the Recorder & Telegraph.*

STATE OF RELIGION IN MASSACHUSETTS.

[*Concluded from our last.*]

*Suffolk Association.*—In this Association God has not left himself entirely without witness. A few of the churches have enjoyed seasons of special refreshing, and most of them can say with peculiar appropriateness, hitherto hath the Lord helped us. The Monthly Concert and Sabbath Schools are uniformly encouraged; and with very few exceptions, Bible Classes have been introduced.—The old Church in Boston has received into communion during the year, 48 individuals 13 by certificate, and 30 by profession. The whole number of communicants is about four hundred;—though, in consequence of remissness in keeping the records of some former years the exact number is not known.—The Bible class embraces 175 members. Park street Church contains at present 389 communicants. Eighteen have been added during the past year; and notwithstanding the absence of the stated pastor, the congregation has not at all diminished.—The church worshipping in Essex street, under the pastoral care of Rev. Mr. Green, contains 131 members; of which 44 have been admitted during the past year. The congregation is large, and fast increasing.—The Mission House Church, under the pastoral care of Rev. Mr. Jenks, embraces 28 members. Several have been added during the past year; and there are now some inquirers. At the chapel in Charter street public worship has been kept up on the Sabbath, through the year; and generally a third service in the evening. Among the people who usually worship at this place, there have been many instances of seriousness; and a few, it is hoped, of conversion. Cases of real penitence are also believed to have occurred at the penitent Female's Refuge, in the same vicinity.—A large and commodious house of worship is now erecting in Hanover, street, by the benefactions of individuals connected with the existing orthodox Societies; and a church will be organized soon.—The church in South Boston, of which Rev. Mr. Hawes is pastor, was organized Dec. 10, 1822, consisting of 13 members. It now conatins 28 members. The church in Charlestown, under the pastoral charge of Rev. Mr. Fay, enjoyed a great degree of harmony and at least the usual tokens of divine favor. It consists of about 300 members; of which 15 have been admitted the past year.—The church in Dedham which by a decision of the supreme court was afew years since deprived of its funds, &c. embraces about 200 members. The number at the time of the separation, was about 100.

The church in Medford was established, Oct. 22 1823; since that time the number of signers to the society has more than doubled. The church also has received considerable accessions; and now contains 41 members.—To the second church in Waltham, 9 individuals have been added during the year. There have been some very encouraging appearances in the congregations within a few months.—The first church in Newton contains 100 members—from the second no report was communicated.

The number of churches composing this Association is 13; all of which are supplied with pastors. The number of communicants exceeds 1700. One hundred and seventy-eight, are reported as added the past year.

*Union Association.*—This Association includes eleven churches. The events of the year respecting them afford occasion both for humility and rejoicing. In some societies unhappy divisions have existed which however are now generally healed. The enemies of the cross have made great and unprecedented efforts. God has caused the churches to feel their dependence on his own almighty arm. The Monthly Concert, Sabbath Schools and Bible Classes are maintained in almost every Society connected with the Association. In Braintree, North Bridgewater, and the second parish of Randolph, there has existed some special attention to religion. In Abington and Easton revivals have been enjoyed; as the fruits of which are reckoned in the former place, about 50 converts; and a still greater number in the latter. What is very remarkable concerning the revival in Easton—it commenced, as far as is known, among the impenitent. Christians could scarcely believe it, when they were told that hardened sinners at the Forge were weeping under a sense of their sins. Yet such was the fact.

*Old Colony Association.*—The state of religion in this Association is represented, in general, to be prosperous. Sunday Schools and Bible Classes have been generally instituted, and are found to produce a happy effect. Missions excite more interest than formerly, and receive a greater degree of patronage. The number of pastors belonging to the Association, is eleven. One church is vacant,—their pastor having been within the past year, removed from them by death. The whole number of communicants is 1276; of which 450 are males. About 50 persons have been admitted to com-

munion during the past year, and 15 have received dismissions.

*Haverhill Association.*—The Haverhill Association embraces nine churches and seven pastors. Harmony of sentiment has very generally prevailed during the year; public worship has been attended much as usual; Sabbath Schools and Bible Classes have received a good degree of attention; yet it has been a season of general coldness in religion, which cannot be too deeply lamented. Very recently, however, some tokens for good have appeared in different places; and Christians are praying that their faint hopes may soon be realized in the abundant out-pouring of the Holy Spirit.


# WESTERN RECORDER.

UTICA, TUESDAY, AUGUST 2, 1825.


## RELIGION AND POLITICS, NO. III.

*"What has Religion to do with Politics?"*

If the arguments on this subject have hitherto been properly conducted, it will follow as an unavoidable inference, that the Christian community, under every elective government, must bear their full measure of responsibility for the character of their rulers.

In the apostolic age, Christians were differently situated. Civil liberty had then made little or no progress. All men, in a certain sense, were born to be either tyrants or vassals. Christians, politically speaking, were in obscurity. They were a sect every where spoken against; and had there been any such thing known as general suffrage, the Christians would doubtless have been made to form an exception against the extension of its privileges. In the Providence of God, they were placed under a government which was wholly constituted by others; which demanded and received tribute from them; and the dictates of which they were bound, as dutiful subjects, to obey in all things not inconsistent with the strict maintenance of their Christian character. Still, they were not prevented from praying for better rulers. This, they doubtless did. Their Christian walk and conversation, too, were to be held up as lights to the world:—nor were their lights or prayers unavailing, as is evident from the history of several generations subsequent to their day. Their sphere of political duties was indeed limited: but had they not fully occupied it, there is every reason to suppose that their influence would have been far less visible and salutary; and that the blessings which descended to succeeding ages on their account, would, in a great measure have been withholden.

But Christians in America, occupy a far more extended sphere. They live in a region where idolatry and despotism are equally unknown—where civil and religious liberty are generally well understood and defined—where the influence of religious sanctions is universally admitted, (at least in theory) to be indispensable to the stability of civil government; and where they themselves may claim in proportion to their numbers, an equal share in the general suffrages. They have also, a strong hold upon the consciences of their fellow men. They are no longer an obscure and despised sect. The moral lessons which they teach, are not called in question. The influence of their pious example is distinctly seen, and appreciated; and most of those who are at heart the enemies of their religion, are awed into silence by the latent conviction, of their own inconsistency.

What transcendent privileges are these!—Doubtless they have descended upon us, thro' the blessing of Heaven, in consequence of the prayers and faithful exertions of a pious ancestry. Our ancestors understood the value of such privileges; and hesitated not to be forward in asserting their *political* right to the enjoyment of them. And have we not corresponding duties to perform? Is it nothing to us, whether our rulers are to be good or bad, righteous or unrighteous, corrupt or uncorrupt, in their principles and actions? Certainly if we forbear to exercise the privilege of freemen in the choice of rulers; and consent to sit in idleness and stupidity, when we see bad men held in nomination we tacitly acknowledge, either, that the interest at stake has no importance attached to it, or else, that the boasted privilege of freedom is a perfect non-entity.

Christianity, it is true, inculcates the spirit of peace and harmony, and condescension and forbearance. She is not to wage war against the *powers that be*, or the powers that *have been*; yet when the nation calls upon the people at large, to say what shall be the character of those who are *hereafter* to take upon themselves the administration of justice; it is required and expected, that her influence be faithfully exerted, and her voice distinctly heard. To sit still at such a time, is to set at nought the privilege of freemen: to undervalue our dearest interests; and to cast contempt upon our political birthright: and by persisting in this course, we shall jeopardize the very existence of the nation.

But if those Christians who neglect to act when thus called upon, are to be considered as highly culpable—what shall be said of those who habitually abuse their privilege by voting for bad men! What shall be said of those who are found to use their influence directly and indirectly towards the election of men, whose lives plainly bespeak an entire absence of every Christian principle, and a correspondent deficiency in their catalogue of moral virtues? That men who feel within their own bosoms, the vital influence of Christianity, should thus "put darkness for light," is truly marvellous! that they should be influenced by any possible motives, to give their suffrages to an open and avowed infidel—to a drunkard, a libertine, a confirmed profligate—is certainly a foul stain upon their characters, which multitudes of fair speeches and plausible pretensions, must forever fail to wash away. And yet these are no very uncommon occurrences. Men of influence, intelligence, and unquestioned piety, have often been known to take the ranks of party, and to go, "*all lengths*," to promote the election of individuals, whom they most sincerely and heartily despised. And is it possible that these men have incurred no degree of responsibility? They who are set as burning and shining lights in the world—whose every action and thought and motive, should have a bearing on the interests of religion and morality—do such men incur no guilt, by giving or rather *selling* their influence to the cause of irreligion and immorality? It cannot be. It matters not what excuse they have framed for themselves. They have absolutely bartered away their dearest interests and privileges, for the dross of popular favour and private emolument; and a righteous Providence will not hold them guiltless.

An interesting Anniversary meeting of the Utica Tract Society took place at the Session Room in this village last Wednesday evening; on which occasion the Society voted to become auxiliary to the American Tract Society, lately established in New-York. Particulars will be furnished next week.

*Mixed Marriages.*—Most of our readers will recollect how much noise was made last year in consequence of the marriage of an educated and civilized Indian youth, to one of the young females of Cornwall; though the parents of the young lady had been consulted; and the managers of the school were in no shape accountable for the transaction. Another contract of a similar nature, it seems, was in contemplation about the same time, in which another interesting female, a friend of the one above alluded to, and a member of one of the first families of the place, is one of the parties. On the circumstances being made public, the managers and directors of the heathen school took the alarm; and issued their circular, expressing their strong sense of the imprudence and guilt attached to such transactions. On reading the circular, we sincerely doubted whether those who issued it, were not going too far, in their expressions of displeasure: but as the article was brought before the public thro' the most respectable medium, we thought proper to give it an insertion, without any comments of our own. Since its appearance in our columns, however, we have received an able article on the subject which we shall not hesitate to lay before our readers in a future number.

*Emancipation of Slaves.*—An instance, at the south, of a master's emancipating his whole company of slaves, was mentioned in a late number of this paper. Four other instances of a similar nature have been recorded in the southern and south-western papers. All of these speak well for the cause of colonization, and show, at least, that it must have many sincere and disinterested friends in the midst of a slave-holding population. But one of these five instances deserves to be more particularly noticed. We allude to Mr. Mings, of Charles River county, Virginia, a young man of independent fortune, lately graduated at one of the colleges of New-England. Mr. M. chartered a brig at the expense of $1000, and put 87 coloured people of different ages, aboard for the island of Hayti, who might have been sold at the current prices, it is said, for $26,000. In addition to this, he expended $1200 in purchasing articles of husbandry for their use; and distributed among them, previous to their departure, a sum equal to 7 dollars apiece. The influence of such examples as these, will not be lost; and the time is probably not far distant, when the disgrace of slavery will be swept from our land.

*Chief Justice Marshall.*—It is said that this distinguished statesman, instead of being employed in writing a history of the United States, is only correcting and condensing his Life of Washington.

*Independence of Hayti.*—The late arrivals at N. York, bring the cheering intelligence, that France has acknowledged the independence of Hayti. A French vessel has returned from the island, bearing the ratified treaty, signed and sealed by both nations. It is added that the Haytiens agree to pay France $30,000,000 for the recognition, and for certain commercial privileges.

☞ The Editor of the Western Recorder acknowledges the receipt of $2, taken up by a part of the Presbyterian congregation of Stow's Square, Lowville, Lewis County, assembled on the afternoon of the 4th of July to hear an address delivered from the motto "*Ethiopia shall soon stretch out her hands unto God.*" We cannot refrain the expression of our gratification in the recital of such instances—and every year adds to their number. We have noticed an unusual number of late in most of the religious papers; and are fully of the opinion of one of our recent correspondents, that religious celebrations, of this nature will soon become general. Why should they not?

We also received yesterday for the same purpose, 50 cents.

Another interesting communication has been received from Laou, which shall appear in our next.

*To the Editor of the Western Recorder.*

SIR—In the "Recorder" of the 19th ult. I see a notice of the "American Fire Insurance" company. For some time I have been wishing to effect an Insurance on my property, and the plan and object of this institution meets my warmest approbation. If in your power, be so good as just to notice in your next paper, to whom a communication can be addressed on business relating to the company, and oblige

A SUBSCRIBER.

*July* 21, 1825.

It would give us great pleasure to satisfy the inquiry above stated: but we are unable at the present time Our impression is that the institution has not yet gone fully into operation. The plan of it is excellent. It will probably succeed; and we shall give such information respecting it as comes within our reach.

## POLITICAL.

### DOMESTIC.

*Cause of the Creeks.*—We do not intend to canvass all the scribling, or notice all the scolding that takes place on the investigation of this subject; nor is it necessary. Gov. Troup and his party are pretty well understood at the present time. It will not be uninteresting to our readers to learn, however, that Mr. Andrews the present special U. S. Agent, addressed a temperate and manly communication to Col. Crowell, his predecessor, as he should have done, which gave such offence to Gov. T. as to induce the latter to break off all farther communication with the writer of it, and to give notice accordingly; and, that Mr. A. returned the Governor a firm and dignified reply, signifying that he shall still be able to prosecute his investigation: but the best of all is that Mr. A. if we can understand the purport of his language, has already discovered no small share of the iniquity of the recent transactions. Our readers shall judge for themselves; the following is a specimen of Mr. A.'s language to his Excellency.

"As your Excellency has thought it your duty to address me your letter of the 26th June, I have felt it my right to reply to it; and to inform you, that I can now see, so far as the examinations have progressed, and they have been both numerous and important, no cause for the accusations against the Agent, unless in his inflexible integrity and firmness, in stemming a torrent of corruption, disgraceful, in my opinion, to the National character. A sense of duty compels me to say, that in using this expression, I have not allusion to your Excellency; for, I sincerely believe, that the same persons who have caused this outcry against the Indian Agent, have abused that confidence which your Excellency was compelled to repose in consequence of your official station."

*Title to Indian Lands.*—In a letter to Mr. Forsyth, a member from Georgia, dated April 16th, Gov. Troup uses the following extraordinary language respecting the title of the Indians to the country which they occupy.

"The Cherokees must be told in plain language, that *the lands they occupy belong to Georgia;* that sooner or later *the Georgians must have them*, and every day, every hour of postponing the rights of Georgia, makes more strongly for Georgia, and against both the U. States and the Cherokees. Why conceal from this misguided race the destiny which is *fixed and unchangeable?* Why conceal from them the fact, that every advancement in the improvement of the country is to ensure the benefit of Georgia; that every fixture will pass with the soil into our hands sooner or later, for which the United States must pay an equivalent or not to the Indians, according to their discretion."

*Georgia Indians.*—A gentleman lately arrived at Agusta, from Alabama, informs that he passed through what was called the hostile part of the Creek nation, and he remarked that he never saw the Indians more friendly, or aparently more peaceably disposed: he neither saw nor heard any thing like a hostle disposition or unfriendly feeling towards any one during his whole progress through the nation.

Florida is said to contain more than 40,000 inhabitants; and an attempt will probably be made, at the next session of Congress, to effect its admission among the existing states of the Union.

*Interesting fact.*—The following interesting fact of a young Indian Chief, of the Pawnee Nation, at the foot of the Rocky Mountains, who was on a visit to Washington in the winter of 1824, is extracted from a letter of the Rev. Richard Reece, to the editor of the London Wesleyan Methodist Magazine:

"This young warrior, of fine size, figure, and countenance, is now about twenty-five years old at the age of twenty one, his heroic deeds had acquired for him in his nation, the rank of "*the bravest of the brave.*" The savage practice of torturing and burning to death their prisoners existed in this nation. An unfortunate female taken in war, of the Paduca nation, was destined to this horrible death. The fatal hour had arrived, the trembling victim, far from her home and her friends, was fastened to the stake, the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the wood was about to be kindled, and the spectators were on the tip-toe of expectation, this young warrior, who sat composed among the chiefs, having prepared two fleet horses, with necessary provisions, sprang from his seat, rushed through the crowd, loosed the victim seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed towards the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed made no effort to rescue their victim from her deliverer. They viewed it as the act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village, The released captive was accompanied through the wilderness toward her home, till she was out of danger. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was the respect entertained for him that no inquiry was made into his conduct; no censure was passed upon it; and since this transaction, no human sacrifice has been offered in this or any other of the Pawnee tribes. Of what influence is one bold act in a good cause!

On the publication of this anecdote at Washington, the young ladies of Miss White's seminary in that city, presented this brave and humane Indian, with a handsome silver medal, on which was engraven an appropriate inscription; accompanied by an address, of which the following is the close: "Brother, accept this token of our esteem; always wear it for our sake; and when you have again the power to save a poor woman from death and torture, think of this and of us, and fly to her rescue."

*Delaware and Hudson Canal.*—On the 13th inst. a vast concourse of citizens from Ulster, Sullivan, and Orange counties, assembled at the summit level of the intended canal, near the village of Rome, in the rich valley of Mamakating, to witness the commencement of the work. A procession was formed, and the ceremony of breaking ground was performed by Mr. Hone, the President of the company, assisted by the engineers. After a careful examination of all the different routes, the Directors have determined that the canal shall terminate on the Hudson at or near the village of Kingston, in Ulster county. This canal may be regarded as the continuation of another in Pennsylvania leading from the head waters of the Lackawaxen to the Delaware. Its principal object is to open a communication from the Hudson to the coal known to exist in the counties of Wayne and Luzerne, near the head waters of the former stream, in immense quantities, and of a quality equal to any which has been heretofore imported from foreign countries.—*N. Y. Obs.*

### FOREIGN.

The late foreign arrivals bring no important news.

The French king is already spoken of as a man of reprehensible laziness and inactivity, turning his talents, which surpass those of his predecessor, to little or no account.

The Unitarian Marriage Bill, by which the clergymen of all denominations regularly ordained, are authorized to perform the marriage ceremony, was rejected in the House of Lords, by a majority of five. The Lord Chancellor has always insisted that Christianity as set forth in the articles of the Church of England was part and parcel of the common law—that to impugn it was a punishable offence. "To deny the deity of Christ," says his Lordship, "is an offence at common law, a heinous crime, which subjected the party to severe punishment. The Act of William III. inflicted certain specific penalties for this offence: this Act has recently been repealed, but the denial of the deity of Christ has not on that account ceased to be a legal offence. The toleration act only relieves persons from the statuary punishments which had been superadded to the common law."

*Acknowledgment of Hayti.*—The king of the Netherlands has officially appointed M. J. EVARRTS, as Consul, for Port-au-Prince, in Hayti.

*Slavery.*—European avarice has been glutted with the murder of 180,000,000 of blacks, since the commencement of that horrid traffic of the CHRISTIAN WORLD, the SLAVE TRADE!!! When will the time come that men, calling themselves Christians, will *act* as if they believed "that God hath made of one blood all the nations of men."—*Lon. Evang. Mag.*

The first tract ever published upon America, was lately sold for £33 12s. to the Duke of Buckingham. It was the celebrated letter of Columbus, long supposed to have been lost, and was unknown to Robertson when he wrote his history of America. There were two editions printed one without and the other with a date.

A shock of an earthquake was felt at St. Thomas on the 26th of May; which continued for about *forty seconds*; but little damage, however, was done, except that one chimney was thrown down, and several buildings fractured.

Sixteen houses were destroyed by fire at St. Johns, (Newfoundland,) on the evening of the 5th ult.

## DEATHS.

In Hartford, on the 5th ult. Mr. Roderick Seymour, 67.

At Farmington, Mrs. Elizabeth Hawly, wife of Rev. Rufus Hawly, 71.

The London Baptist Magazine for June, announces the death of the Rev. John Ryland, D. D. L. L. D. President of the Bristol College and Senior Secretary to the Baptist Missionary Society. He died at Bristol on the 25th of May, in the 73d year of his age. A friend in this city, who was personally acquainted with this venerable man, has furnished us with the following brief sketch for our paper.

He had sustained the Ministerial character for 57 years, and was honoured by his Master with eminent success in attaching sinners to the throne, the cross, and the church of Christ. Dr. Ryland had for 31 years been President of the College—and in that important situation, he advanced the interests of literature and religion by the energies of his powerful intellect, the profound depth of his erudition, and the illustrious display of Christian grace which his character afforded. It was the distinguished honour of this man of God, that he laid the foundation stone of the Baptist Mission, aided by Fuller, Carey, Hogg, and Sutcliffe.

The cause of missions, he felt to be the cause of God. To this worthy object, he directed all the powers of a capacious mind. Peninsular India was ever in his thoughts; for it he wrote, he prayed, he preached, he travelled, and he wept. Never did a man more ardently devote himself to any object, than did the venerable President to the Evangelization of British India.

The address at his grave was made by the Rev. Dr. Rippon,—and the funeral sermon was preached by the Rev. Robert Hall.—*N. Y. Obs.*

In London, on the 6th of May, Lady Ann Barnard, widow of Sir Andrew Barnard, the intimate friend of Dr. Johnson. Her ladyship was sister to the late Earl of Balcarras, author of the ballad of "Auld Robin Gray," a poetic effusion, which for its beautiful simplicity ranks among the first in the language.

There lately died at Borowsk, in the government of Kalouga in Russia, a merchant named B. Bondakoff. He was aged 80 years and he had the rare happiness to be surrounded by 40 children of whom 21 were by his first wife, and 19 by his third. He had no children by his second wife with whom he lived nine years. The youngest of his sons was commonly called Athanasius the 40th.

## NEW-YORK PRICES CURRENT.

(*Corrected Weekly.*)

| | | |
|---|---|---|
| ASHES—*Pot*, (ton) | $106 | *a* 107 25 |
| *Pearl*, do. | 110 | *a* 112 25 |
| FLOUR—Western Superfine, | 4 75 | |
| The market is rather unsettled. | | |
| GRAIN—*Wheat*, (bush.) western, | 97 | *a* 1 00 |
| *Rye*, do | 50 cts | |
| *Oats*, do. | 27 | *a* 32 |
| FEATHERS—Live American per | lb. 35 | |
| HOPS—First Lot, 1824 | lb. 18 | |
| LUMBER—*Yard Prices.* | | |
| *Shingles*, (per M) best | $ 3 50 | *a* 3 57 |
| do. do com'n | 1 50 | |
| *Pipe Staves* do | 48 | |
| *Hhd.* do do w. o. | 41 | |
| *Bbl.* do do w. o. | 24 | |
| *Hhd.* do do r. o. | 34 | |
| *Heading*, do w. o. | 40 | |
| *Hoops*, do | 18 | |

PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.

| | | |
|---|---|---|
| *Beef, prime, new*, | $ 6 50 | *a* 7 25 |
| *do mess*, | 8 50 | *a* 10 |
| *Pork, prime, new*, | 10 25 | *a* 10 50 |
| *do mess*, | 14 25 | *a* 14 50 |
| *Hams*, | 7 | *a* 10 |
| *Butter*, | 7 9 | *a* 10 |
| *Lard*, | 8 1-2 | *a* 9 1-2 |
| *Cheese*, in cask and box, | 5 | *a* 8 |
| PLASTER OF PARIS—(per ton) | $6 | *a* 6 25 |
| WOOL—*American merino* full bl'd, | | |
| 1st quality, | 55 | *a* 62 cts |
| 1-2 blood do | 40 | |
| 3-4 do do | 44 | *a* 45 |
| Common or native in fleece | | |
| clean, | 30 | *a* 35 |
| Skin wool, hatters 1st ql. | 55 | *a* 62 |
| do do 2d ql. | 35 | |
| do do 3d ql. | 25 | |
| Spinning, do | 20 | *a* 30 |


## OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

*Utica, August* 1, 1825. 56tf

JUST received and for sale by Merrell & Hastings, the second number of S. M. Hopkins' CHANCERY REPORTS, with the late Rules of Court.

*Utica, August* 1, 1825. 3w56

## MILITARY CLOTHS.

*THOMSON & LYMAN,*

AT their Store, No. 34, Genesee-st. Utica, have just received, Blue, Buff, Scarlet, and Mixed Military Cloths,—Likewise, one Trunk of Oiled Plaid Silks, an excellent article for children's Aprons. Domestic Stripes, 7-8 wide for twelve and a half cents per yard.

July 10, 1825. 54tf

B. MORANGE'S *MEDICATED OIL SILK.*—Humanity requires to proclaim to the public, an exterior remedy for the cure of all Chronic Disorders, but particularly the Gout, Rheumatism, and Colds. Many thousands have been cured of these terrible diseases, both in the United States and in France: and as many highly able and respectable physicians of the city of New-York, wish to give justice to truth, they have delivered the following certificate:

CERTIFICATE.

*New-York*, 23d *Aug.* 1820.

☞ The varnish silk manufactured by Benj. Morange is capable of being applied with great advantage in many cases of Gout, Rheumatism, Chronic enlargements, and stiffness of the joints and indurate glandular tumours; and in some cases is preferable to any other remedy with which we are acquainted. (Signed)

Wright Post, M. D. Jno. Watts Jun. M. D.
Alex. H. Stevens, M. D. R. S. Kissam, M. D.
David Hosack, M. D. W. G. S. Macneven, M. D.
Jno. Neilson, M. D. Edw. Delafield, M. D.

Another certificate highly recommending the above, the subscribers have signed,

Felix Pascalis, M. D. Dr. Valentine Mott.
Samuel L. Mitchell, M. D.

For sale only by

WARNER & HARVEY,

who have also on hand an extensive assortment of

DRUGS & MEDICINE,

PATENT MEDICINE, DYE-WOODS & DYE STUFF, PAINTS,—LAMP, LINSEED, & CARDING OILS, of superior qualities, which they offer for sale on as good terms as can be procured in the western country.

Utica, July 19, 1825. 6w55

REMOVAL.

## I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cognac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

*GENERAL SEED ESTABLISHMENT,*

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

## Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

## Piano Forte & Violincello

*FOR SALE.*

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

## POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

The North American Review says, respecting Brainard's poems, some extracts from which we have formerly given, "If we take all the author's compositions together, nothing is more remarkable concerning them than their inequality." A remark so severe seems hardly consistent with the high praises which the same writer so justly bestows on a number of specimens,—and especially, on the following heart stirring description of the

'NIAGARA FALL.'

"Among all the tributes of the muse to that great wonder of nature, we do not remember any so comprehensive and forcible, and at the same time so graphically correct as this:

"The thoughts are strange that crowd into my brain,
While I look upward to thee. It would seem
As if God pour'd thee from his 'hollow hand,'
And hung his bow upon thy awful front;
And spoke in that loud voice, which seem'd to him
Who dwelt in Patmos for his Saviour's sake,
'The sound of many waters:' and had bade
The flood to chronicle the ages back,
And notch His cent'ries in the eternal rocks.

Deep calleth unto deep. And what are we,
That hear the question of that voice sublime?
Oh! what are all the notes that ever rung
From war's vain trumpet, by thy thundering side?
Yea, what is all the riot man can make
In his short life, to thy unceasing roar!
And yet, bold babbler, what art thou to HIM,
Who drown'd a world, and heap'd the waters far
Above its loftiest mountains?—a light wave,
That breaks, and whispers of its Maker's might.

"This picture could only be drawn by a poet. The thoughts rise to the sublimity of the subject, and it would not be easy to express them in finer language, or with more strict conformity to the Baconian rule of 'words restrained.' But besides the beauty and power of this description, it has the merit of truth. Whoever has descended into the deep chasm through which the river passes below the Falls, and crossed the foaming current in the small boat at that place, and looked upward to the ocean of waters that are pouring their immense volumes into the abyss, and seen the rainbow stretching its arch over the cataract, and heard the heavy, hollow thunders, which seem to come from beneath and echo from the uplifted rocks on every side, whoever has witnessed this scene, will recognise the accurate lineaments, not less than the poetical beauty of the author's description."

### MUSICAL DUTIES OF CLERGYMEN.

The correspondent of the Philadelphian in his closing article on the subject of Church Music, draws a number of inferences the legitimacy of which, for the most part, we are disposed to admit: and some of them are highly important. The following relates to the musical duties of clergymen.

"It is evident that clergymen ought to cultivate a theoretical and practical acquaintance with music. As heralds of the gospel and pioneers of the Spirit of Life, it is their duty to use every instrument, to urge every measure, and to charter every vehicle of promoting their master's cause, and establishing his kingdom in the hearts of men. They have no right, either through ignorance, supineness, or fearfulness, to abandon the most insignificant post, or surrender the slightest advantage, which may be held over the powers that war against men's souls. And such an advantage is sacred music.

"Without a knowledge of music, the clergyman can have no influence in selecting tunes for public worship, and must often see the effect of a Psalm or Hymn utterly destroyed by the discordance between it, and the music performed with it.

"It is evident that on this subject there is a criminal deficiency among the clergy. Many of them are entirely ignorant of this important and commanded part of public worship. They have never made any vigorous exertion to learn either the the theory or practice of music—and they are contented to surrender it into the hands of those who are often destitute of piety, and sometimes profane and blasphemous revilers of God and his worship. 'These things ought not so to be.'"

*Remarks.*—There is much propriety in the task prescribed for clergymen, in the above paragraphs, provided that the words "*theory*" and "*practice*" may be understood in a very limited sense, which, indeed seems consistent with the somewhat contracted views of the writer. To gain a *thorough* knowledge of the theory & practice of music, would require the labour of years; and of course, few, if any clergymen, would be warranted in undertaking it. And besides the number of individuals who are *physically incapable* of cultivating music, is by no means inconsiderable. Yet the principles of musical adaptation, may be easily mastered, by bestowing a reasonable share of attention to the subject. Some share of discrimination too may be acquired by the dullest ear; and we have often marvelled within ourselves, that men who have the cause of Zion so much at heart, should remain so dead to the real interests of an important portion of the services of the sanctuary. How *can* they excuse themselves. We would inquire with due deference and with all possible delicacy, whether they ought not immediately to look into the merits of this subject.

## MISCELLANEOUS.

### CAUSE OF THE HEATHEN.

*Extract from Rev. Beriah Green's Address, before the North Western Branch of the American Education Society.*

"Withered be the tongue, which would defame the church. But, O, when I have looked upon a congregation, while the obligations of professed Christians to toil for Jesus Christ have been urged upon their consciences and hearts, and have seen the sour look, the scowling countenance, the averted face, and all the thousand indications of dislike; and when I have seen the dying pagan, "bone of their bone and flesh of their flesh," thrown with all his bleeding wounds into the midst of them, and have seen them, notwithstanding the express commands of Jesus Christ to pity and save him, as they would pity and bless their Redeemer, "pass by on the other side," cold chills like the damps of death have invaded my heart. Then have I felt and feeling I have said, "Woe is me, that I dwell in Meshech!"—Think not, my brethren, that I would intimate that no exceptions can be found to exert a redeeming influence on this most mortifying statement. With exceptions, honourable and precious, all our churches, I hope, are enriched. Men may be found, who deem it their sacred duty and their delightful privilege, to make what returns their prayers and labours, their influence and wealth, may enable them to make for the benefits which were purchased by their Saviour's blood. Prayers and self-denials, influence and wealth, they think a cheap sacrifice for Him, who at the expense of a most bitter death raised them from the pit of wo to an assured hope of heaven. These men I honour—I love to look upon their faces, lighted up with an expression of disinterested kindness. Ah, as I have met them in the street—as I have seen them in the house of God, or in their places on an occasion like the present, my soul has thrilled with unutterable emotion. Were I worthy, how I should delight to call them my brethren and press them to my bosom! Were I venerable, like "Paul the aged," how would I lift my hands and bless them in the name of Christ, their Lord and mine! Nor will I be denied the privilege of looking upon them with the inspired benediction upon my lips, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble:—he shall be blessed on the earth!"—But it is a most disgraceful and heart breaking statement, which all the wisdom that resides in selfish minds cannot disprove, that a very large majority of professed Christians are by no means awake to their obligations to pray and toil and give to promote the Christian cause. The wheels of the church are clogged with an accumulation of ice, which no common fire can melt. What then can be done? By what agency shall the church be aroused, to feel her obligations and perform her duty? The church, *as it is*, is the ground which we are bound to cultivate. But by what means can it be subdued, and prepared to produce a golden harvest?"

### SACRED ELOQUENCE.

Would you rise to the highest pitch of sacred eloquence, let the same mind be in you, which was in Christ Jesus. Let no trials, no sacrifices, no temptations turn you from the path of duty. Walk with God. Live by faith. Reside at the throne of grace, and habitually commune with him who sits upon it. One hour communion with God daily amidst the realities of eternity, will do more to make a man excel in sacred eloquence, than a whole life of laborious study without it. Select your text, prepare your sermon and preach for *eternity*. This will make you truly eloquent. This was the grand secret in the eloquence of Baxter, when there was scarce a family, through an immense congregation, which was not a family of daily prayer; and which did not become such through his instrumentality. It was because the fire was kindled from heaven, which glows on the pages of his "Saint's Rest," that it has lighted its thousands to glory. It is because it was thus kiudled, that it continues to burn, and will continue with increasing brightnes and glory till the last conflagration.

This was the grand secret in the eloquence of Brainerd; as it echoed through the trees of the forest, the savage dropped his tomahawk, and, with streaming eyes cried Guttummaukalummen, Guttummaukalummen, have mercy upon me, have mercy upon me.

This was the very soul in the eloquence of Paul, as kings on their thrones trembled, & beggars leaped for joy. It made songs of triumph echo through the dungeon, and carried transports of joy to the rack and the flames.

Nor has it lost any degree of its power in eighteen hundred years. No, even now it melts icy hearts on the cliffs of Greenland, lights with celestial brightness the plains of Hindostan; it removes blackness even from the Hottentot, and opens upon the Otaheitan the "light of the world."

Excel my brethren in this kind of eloquence, and extend it through the world; and the light of the moon will be the light of the sun! and the light of the sun will be *sevenfold*—and the LIGHT OF ZION will eclipse them. Kings will come to her light, and princes to the brightness of her rising Her sun will not go down by day, her moon not withdraw itself; the Lord will be her everlasting light, and the Lamb her glory. A voice will be heard, "The kingdoms of the world are become the kingdom of our Lord, and his Christ. And the whole earth will be full of his glory, as the waters fill the seas."—*Address of Rev. Jus. Edwards.*

### GENERAL LAFAYETTE.

Among all the Addresses to Gen. LAFAYETTE since he arrived in this country, says the Recorder & Telegraph we do not recollect one, so far as they have been published, which breathes the same spirit as the following extract from the address of President Allen of Bowdoin College:—

We welcome and hail you as the benefactor of our country—as one of that illustrious band of patriotic and heroic men, whose blood, through the divine blessing, was the purchase of our freedom. Our hearts are glad; yet is our joy mingled with melancholy for you are the last of the military chiefs of our revolutionary war, and ere we shall see you again, you may be summoned to follow WASHINGTON and KNOX and your other companions in arms. Allow me then, to utter the hope and the prayer, that for the infinitely precious blood shed upon Mount Calvary, which purchases the highest and eternal freedom for all who repent and believe in Jesus Christ, you may lift up your praises forever with the great company of the redeemed, in the kingdom of heaven & may there cast down your glories and your honors at the feet of the Prince of Peace—the Son of God.

*From the Recorder & Telegraph.*

### THE SABBATH.

The "Weekly Louisana Gazette," at New Orleans which has heretofore been published on Monday, is henceforth to be issued on the Sabbath! ! *Dedit hanc contagio labem, et dabit in plures.*

But a few weeks since we mentioned the death of 4 promising lads by drowning at Providence, R. I. It was on the Sabbath, and they had been sailing for amusement—Still more recently 3 men were drowned on a sabbath at Philadelphia one being upset in a boat, & the other two having been engaged in swimming. Same day, in Philadelphia, a young man was thrown from his gig and had his leg broken.—On Sunday, 16 ult. was drowned in Penobscot River, by the upsetting of a canoe, Silas Johnson, of Brewer, Me. aged 17.—On Sunday, 3d inst. a boy about 12 years of age, was drowned at Washington, D. C. while bathing in the river.—On Sunday last was drowned in Charles river, at Brighton, while bathing, Mr. Jesse Wentworth, of Ossipee, N. H. aged 22.—That there are more accidents of this kind on the Sabbath than on any other day in the week, we have no doubt: and the inference must be, either, that there are more exposures on that day than on any other,—or else that the righteous God while he generally reserves the wicked for the day of evil does sometimes cut them off in the very act of rebellion against him.

We beg leave to state a fact, which has given sincere pleasure to friends of good morals, wherever it has been made known, It respects His Excellency Governor PARRIS, of Maine. When he found that Gen. La Fayette purposed leaving Portland on the Sabbath, it was signified to the latter, by the Governor's Aids, that *if he would postpone his departure till Monday morning, he* [the Governor] *would gladly accompany him to the limits of the state: but if he should ride on the Sabbath, he could not; neither could he pay him any* PUBLIC *attention on that day.* Here is a fact that deserves to be recorded in letters of gold; and it is the more worthy of such distinction, because, alas! so many examples of an opposite character have been witnessed of late among men high in office, in various parts of our land, and even in our own beloved commonwealth. Happy America! when every ruler shall honor the institutions of religion from a conscientious regard to their Author, beyond the pomp of any earthly glory.

*From the Connecticut Observer.*

### SLAVERY.

At the Annual meeting of the African Institution, Mr. Buxton read a letter from a respectable gentleman, containing an account of an incident which recently occurred, under his own observation, on the coast of Africa.

"King Boatswain, our most powerful supporter and steady friend among the natives, (so he has uniformly shown himself,) received a quantity of goods on trust for a French slaver, for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the slaver; he had not the slaves. Looking around on the peaceable tribes about him for his victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants in the dead of the night, accomplished, without resistance, in one hour, the annihilation of the whole tribe. Every adult, man and woman, was murdered—every hut fired; very young children generally shared the fate of their parents. The boys and girls alone were preserved to pay the Frenchman!"

He also read a letter from Sir CHARLES STEWART, the British Ambassador at Paris, to show how extensively the slave trade is still pursued by France and Spain.

"It is clearly ascertained, by inquiries made on the spot, and on the adjacent coast, by his Majesty's cruisers, that the number of slave cargoes taken out of the river Bonny, in the preceding year, amounted actually to one hundred and ninety; and a similar return from the Calabar, for the like period, made a total, for that river alone, of one hundred and sixty-two."

So that from two inconsiderable streams, hardly visible on the map, no less than 352 cargoes were embarked; if on board each ship there were 300, the whole number of those unfortunate beings led off to slavery in one year was 105,600.

SLAVERY.—On this subject an effort was made last session in the British Parliament, for the amelioration of the poor blacks in the West Indies, whose sufferings have been too shocking, in many instances, to relate. It proved of very little effect. There has been a meeting recently held in London, by the Anti-Slavery Society: at this meeting Mr. Brougham delivered a speech which spread consternation among the slave-holders of the West Indies, as he is a man who dont make empty threats. He states his determination to bring up the subject before Parliament, and it will be done to purpose. When this man speaks princes listen!

### PARLIAMENTARY PIETY.

The annexed paragraph, copied from a London paper, is not very creditable to the House of Commons.—Such an incident, we are sure, would not occur in the American House of Representatives. In this body (and the remark applies with at least equal force to the Senate) the utmost decorum is maintained, in reference to religion.—*Col. Star.*

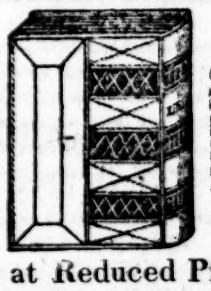
The amusement which the allusion of Mr. T. Courtenay to the thirty-nine Articles occasioned in Parliament during the debate on Friday night, was very edifying. The honourable member said, he would almost venture to say, that a very great majority of those he was now addressing never had read the articles of their religion, and this was received with a hearty laugh, which we suppose was directed against his simplicity, in making any exceptions from this rule. However, when they found he did not think a bit the worse of them for giving the thirty-nine articles the go-by, and even went so far as to say, "that the greater part of them related to things not at all necessary for any one to believe, or even to entertain," and that it was by no means required, or of the slightest use, to form an opinion about them one way or the other, the laugh soon settled into applause, and he was loudly cheered.

### AN EVENING PARTY.

A writer in a southern paper, gives the following humorous account of the last scene of an evening party.

We had four visiters the other evening, two men with their wives, all great talkers. The greater part of their conversation was rendered unintelligible by a confusion of tongues. [You know persons generally talk most when they are on their feet to take adieu. This is the moment when we must shew our esteem for sociability, for we will cling to it for half an hour after we have arisen with the determination of departing. My uncle Job used always to light his segar when the company arose, and would deliberately set down by a chimney or a window and leisurely smoke out his weed and tell a *long yarn* before it was time to go. Just as the aforesaid four were bidding good by, I retired to the far side of the room, where I could see and hear what was passing. The visiters were just backing out of the door, their heads all jammed together like cocoa nuts in a confectioner's window, while each of their mouths were open in full volley upon aunt Susanna, who with all the good natured patience of polite habit threw in a smooth answer to their interrogations. I will give you a transcript of the words as they flowed from their loquacious tongues, and let your readers puzzle themselves to discover what they mean; if you separate them properly they will make common sense, but not without.—I wish—I dont—You will—Good evening—*I will—I will—Sir—I will not*—you good night—know—when I have—*do myself the pleasure*—come Miss Susan—would *intentially*—Miss Susan—and hope"—&c. &c. (It is too hard to transcribe.) Let some folks 'read, mark, learn,' and hereafter avoid such confusion.


STATIONARY,



BOOKS & CHEAP.

"Books at Reduced Prices."

Merrell & Hastings,

NO. 40, Genesee Street, have just received an extensive assortment of *BOOKS* and *STATIONARY*, among which are

PAPER: Fine Folio Post, Common do., Fine Letter, Common do., Fine Cap, Common do., Imper'l Drawing, Super Royal do., Medium do.

Quills, assorted, Rodgers' Penknives, Slates, Slate Pencils, Camel's Hair do., Fine Lead do., Crayons, Parchment, Sealing Wax, Folders, Wedgwood Inkstands, Cork, Stone & Glass do. Rice or Pith Paper, Pink Saucers, Office Tape, Ink Powder, Maynard & Noyes' Ink, in bottles and by the gallon, Red Ink, Visiting Cards, English and American Paints, Toy do. Dividers, Gunter's Scales, Indelible Ink, Mathematical Instruments, Wafers, Desk Stamps, Sand Boxes, Black Sand, Silver Pencil Cases.

Irving's Orations, the Sister's Friend, an excellent book for Sabbath School Libraries, No Fiction, Scott's Family Bible, Armstrong's Edition, Life of Levi Parsons, Bower's Life of Martin Luther, Missionary Journal & Memoir of the Rev. Joseph Wolff, missionary to the Jews, Purrael of Lum Sing, or the Missionary & the Mountain Chiefs, Morning Thoughts, by Cunningham, author of the World without Souls, Gaities and Gravities, Adsonville, Jay's Family Prayers, Dr. Scott's Letters, Philips' translation of the Works of Horace, Haley's Triumphs of Temper, Scott's Force of Truth, Memoirs of Catharine Brown, Missionary Gazetteer, by Rev. Walter Chapin, and a *large* assortment of Medical, Classical, Miscellaneous, and common School Books, which they will sell at *very reduced prices.*—Their customers, and the public generally are invited to call at NO. 40, Genesee-Street, *one door* west of the Post-Office, if they wish to be ☞"*BENEFITTED*"☜ by the reduction in their price.

Utica, July 5, 1825. 53tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,
Utica, June 24. 38, Genesee street.

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive; and will be disposed of at as good terms for the purchaser, as at any other esteblishment in this state,—save the city of Gotham. THOMSON & LYMAN.
Utica, June 10th, 1825. 50tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of THOMSON & LYMAN.
Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.
May, 24, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
THO'S H. HUBBARD,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
JOHN C. DEVEREUX,
HENRY ANTHON.
SAMUEL C. AIKIN,

*Utica, January* 26, 1825. 31

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.
February 7th, 1825. 1y38

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
*May* 12, 1825. tf 47

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.
Utica, 20th Jan. 1825.



TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*